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played by reason in various Greek theories; Augustine's doctrine of the good and the bad will, and the modern rationalistic accounts of the relations of mind and body. Kant, he thinks, is enabled to hold causality and freedom side by side, only by lifting morality out of the world of phenomena, and thus making man a member of two universes. The relation between these two human natures remains a mystery for German idealism; that mystery Lipps seeks to grasp in terms of actuality. As thinking beings, he holds, we are convinced of the thoroughly necessary character of human conduct. Man must act in the way in which he does act. The preconditions of each act, however, can never be completely indicated; and this inevitable residuum of uncertainty leads us naïvely to postulate a will essentially free. Thus the problem of freedom and determinism, Lipps concludes, involves the discrimination between the naïve and the critical attitude towards human conduct. Clark University. RADOSLAV A. TSANOFF.

Ethics. By G. E. MOORE. New York, Henry Holt and Company; London, Williams and Norgate, 1912, pp. 256.

The aim of the author is "to state and distinguish clearly from one another . . . the most important of the different views which may be held upon a few of the most fundamental ethical questions" (p. 11). This he attempts to do by devoting a third of his book to an analytic statement of utilitarianism, and the remaining two-thirds to an examination of possible criticisms of that theory. Moore defends utilitarianism against the line of attack which consists in saying that right and wrong are merely subjective predicates. To say that an action is right or wrong, intrinsically good or bad, is not to say that one has towards it any mental attitude whatever. Nor is there sufficient reason for accepting as the test of right and wrong the intrinsic nature of the action, the motive prompting it, or its probable consequences. The discussion of free will "concludes with a doubt" (p. 222). The egoistic objection to utilitarianism is likewise rejected; but after disposing of all other criticisms of that theory, Moore advances his own, which he considers fatal; utilitarianism claims that rightness and wrongness depend on the intrinsic value of the consequences of our actions, and yet it does not rightly decide what constitutes intrinsic value.

The book is intended for the lay reader; the continual iteration of apparently simple ideas seems to indicate that the author was perhaps too well aware of his task as popularizer. The central place which is given to utilitarianism doubtless provides a convenient opportunity for presenting the author's own point of view in minute and finely spun reflections on hedonism; but it leaves the reader with a wrong historical perspective of ethical theory. The method of exposition, also, is unfortunate: the popular reader is offered hairsplitting distinctions and abstract explanations in terms of the conventional *A* and *B*. Unduly replete with technicalities which are out of place in an elementary treatise, and lacking almost any concrete illustrations from daily life, this book is at once too subtle and too dry for its purpose. Clark University. RADOSLAV A. TSANOFF.

Elemente der Völkerpsychologie, Grundlinien einer psychologischen Entwicklungsgeschichte der Menschheit. Von WILHELM WUNDT. Zweite unveränderte Auflage. Leipzig, A. Kröner, 1913. pp. xii, 523. M. 14.

The monumental volumes of Wundt's *Völkerpsychologie* find not only a summary but also a crowning supplement in the *Elemente der Völker-*